foot-binding, the inequality of the sexes, and the determination of marriage by fortune-telling. There were, indeed, many novels attacking officialdom and accepted social usages.

Fresh developments also took place in the theatre, although these did not always make for improvement. Additional plays were composed, many of them based on popular novels, and new—and often more raucous—forms of music were popular.

In philosophy the first century or so of the dynasty was noteworthy. There was much more of inquiry and creative thought under the Ch'ing than under the other great foreign dynasty, the Yuan. The impulse that gave rise to it was the conquest of the country by the Manchus. Scholars were impelled to seek the reason for the weakness which had permitted so small a people to overrun the Empire. Among the pioneers were Huang Tsung-hsi and Wang Fu-chih. One of the most distinguished thinkers was Ku T'ing-lin, also known as Ku Yen-wu (1613-1681). Ku actively opposed the Manchu conquest and in later years, when he had become outstanding as a scholar and was repeatedly urged to accept public office, persisted in his resolution never to serve under the hated foreigner. He believed that part of the ineptitude of the Ming had been due to the absorption of the intellectuals in fruitless discussions of the quality of human nature and of Heaven's decree. He sought a cure for the nation's ills in turning from such debates to the cultivation of character. Another independent thinker was Yen Yuan (1635-1704). Stoical, despising mere book-learning, and given to practical activity, he published little and it was not until long afterward that his writings gained much recognition. He declared that the paralysis which had al-

lowed his country to fall a prey to the Manchus arose from the concentration of the scholar on his books and on meditation, and that the remedy lay in hard labor at practical tasks, directed in part toward improving economic conditions. Both Ku and Yen, it will be noted, represented a reaction against the dominant philosophy of the school of Chu Hsi.

Another phase of the rebellion against the Sung philosophers was an attempt to get back of their commentaries to the original Classics. The protestants depended largely on the studies of the Classics made by the scholars of the Han dynasty, as being nearer in time to the revered books and hence presumably more ao